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VOLUME VI.

Woman's Foreign Missionary Society of the Presbyterian Church,
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Woman's Work for Woman.

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Abroad.

WESTERN INDIA.—Panalla.

Mrs. Graham.

The school in our house was in fine running order, and everything went on nicely, until a short time before the rains, when the small-pox broke out in the town, and I was obliged to close it for a time. In the meantime the rains have come on, and as our bungalow is built of sun-dried brick, it has been necessary to thatch it on three sides as a protection from the rains, so we cannot use our front verandah at all. This is the only place we have for a school. We work at present at a great disadvantage, in that this station, being entirely new, has neither chapel or school-house. I expect to re-open my school as soon as the rains are over, and sincerely hope that before long we shall have a house built for it, which will

contribute greatly both to an increase in the number of girls and the efficiency of the school.

My visiting among the women is principally to the mothers of the school girls. Generally, I cannot go farther than inside the yard, when I am shown a stone on which to sit, at some distance from the occupants of the house. They will neither touch me nor take anything from my hand. I lay anything that I have to show them on the ground, and they will take it up and examine it to their satisfaction, then put it back. Several promised to return my calls, but very few have done so, and they could not be induced to come into the bungalow, lest they should be defiled by touching the carpet. Still I think that some of their prejudices are giving way, and I hope to be more successful among them in the future.

My most interesting work, in which I have felt real pleasure and encouragement, has been with the wives of our servants, my *ayah*, and the monitress of the school girls. Three of these have learned to read, and have committed to memory the Lord's Prayer, the Ten Commandments, and part of the Catechism. The two women last mentioned are not with me now, but while here, they became able to read the Bible, and on leaving, both made me the promise to read the books which I had given them. I hope and pray that the seed sown in their hearts may yet spring up and bring forth fruit, though I am sorry to say that I have lately heard a very sad report of my *ayah's* conduct since she left us. You cannot understand how hard it is to get women here really interested in learning even to read. They see no use in it. My present *ayah* is a good old Christian woman, the mother of five children, four of whom are Christians. She will be a great help to me in going among the people.

I have a meeting with my women on Sabbath and on Thursday afternoon, at which they recite what Christian truth they have learned, and then repeat in their own language the Bible story which I read to them. Then I, or one of the Christian women, offer prayer. A very simple method of instruction, you may think, but I find that until they get some of the elementary truths of the Bible *fixed* in their minds, all other efforts at preaching, exhorting,

or warning are as little understood as though they were made in the original Hebrew or Greek of the Scriptures. Pray for us who are in this dark land, and in one of the strongholds of heathenism, that our faith fail not, and that we may be willing to sow that others may reap, if we do not. This is a new field, and the people are very bigoted.

Panalla is a very pleasant place in which to live. It is a high hill converted into a fort. The plateau at the summit is a little less than two miles in length, and its average width is about half a mile. The fort is made, not by building a wall above the brow of the hill, but by scarping down its sides (which are of a variety of chalk for perhaps a hundred feet), so the ground within the fort is on the same level as the top of the wall, and commands a fine view of the surrounding country. On the north is the river Wurna, which comes in its windings about a mile from the base of Panalla, at its nearest point. It can be traced for a distance of fifty miles. To the south, and at about the same distance, is the Punchagunga River. The rich and fertile valleys of these rivers are thickly dotted with villages, surrounded by fruitful fields and groves, and furnish a varied and pleasing scenery, the beauty of which is enhanced by the mountains in the background of the picture. Between the valleys of these two rivers runs the range of hills (spurs of the Ghauts) of which Panalla is one. The climate is not at any time oppressively hot, and the prospect, as far as physical features are concerned, is in all respects a pleasing one.

INDIA.—Allahabad.

MISS M. N. WILSON.

. . . I RECEIVED a very encouraging letter from the husband of one of my former pupils, not long since, saying that he has now accepted the religion of Jesus, as the only way of salvation. I had employed him as a *pundit* for some months about four years ago, and at that time found it rather difficult to bring him to take any interest in religious subjects, though his wife seemed to be awakened and impressed. They went to Calcutta, and I wrote to one of the

zenana missionaries to visit her if she could do so, as I felt that I could not give her up. This is the first letter I have had from them, though I sometimes hear of them through their relatives. I hope and pray that they may be the means of good to others.

. . . An old woman called for one of my pupils to go to some amusement they were having in the house next hers. When she saw me, she said, "I will come again when you have finished the lesson." I asked her to stop and hear the reading lesson. When it was over, she said, "This is from the Bible, is it not? That is a very wonderful book." She said that her son had one, and sometimes read from it to the women, and that one day when they and some of their friends were listening to the account of the sufferings and death of Christ, they had all cried, why, she could not tell, for they did not cry when they heard the histories of other people read. It was very strange. When I began to tell her that He was without sin or fault, that He did all this for our sakes, &c., she did not seem at all willing to listen. Any close application is distasteful to them.

INDIA.—Futtehgurh.

MRS. T. TRACY.

THE school which I started in our own compound, more than a year ago, is still prospering; not so much in numbers, but in the steady progress of its regular attendants. All of them read quite well now, and some of them write readily from dictation. With one or two exceptions, they can repeat "The old, old story" almost perfectly, and have learned a large part of the Catechism in common use. That which pleases me most is the pleasure they seem to take in learning. During the very hot days I wanted to give them a vacation, but neither they nor Kausilla, who now does the chief part of the teaching, were willing to close the school entirely. For a short time they gave up the afternoon session, but as soon as it became a little cooler they began of their own accord.

Since last March my attention has mostly been given to the work in a village about a mile from my home. I told you of our change of plan in working, at the beginning of the year. That is,

instead of visiting a large number of houses for the purpose of conversation, as in former years, we give special attention to those who are willing to learn to read.

Miss Scott's coming relieved me of the work in the city, and left me free to take up this village, which I had long been promising to visit. The first day I went I found a dozen or more who promised to learn to read. As they were mostly children, or women of low caste, who were not hindered from leaving their own houses, I decided that the best plan would be to gather them in one place, and thus form a zenana school, which, in time, I might make over to Mrs. Lucas, who has charge of the mission schools in this station. What I wanted was to reach the people in their homes, but this seemed to be the best opening. I am sure you never saw the equal of that school for disorder, but by degrees I got things quieted. The noisy ones, who came only to see what was going on, have dropped off, and I have now as quiet a school as is generally found in this country. We have sixteen in regular attendance. About one-fourth are women; one-half are large girls who are married but are still living with their own parents; the others are young children.

I found among them a woman who had learned to read in another place before her marriage. She is bright and capable, and I soon made her an assistant. This left me free to look around for the special work which I have in charge. She is now the teacher of the school, but she is not competent to take the pupils beyond reading, and for this reason she cannot be included among the teachers supported by the mission. They must come up to a certain standard. I hope to make an arrangement by which she can be instructed. The difficulty now is the distance she lives from us. Neither Kausilla nor I can remain longer, nor make more frequent visits than we do, and she cannot walk, as a regular thing, to where we live. I gave the school into her charge rather sooner than I intended, as the heat came on with such intensity that I was obliged to give up going out for a month. And just at that time, too, I was finding my way into the houses of those of higher caste and more influence in the village. I was glad to have such a

reliable person as Kausilla to send in my place, and since I have been able to take up the work again, I have been more than ever pleased with her and her evident faithfulness.

We now have access to two zenanas, the houses of the head men in the village, in one of which we have four pupils; in the other, three. Our plan of working is this: Three mornings in the week Kausilla and I go to this village. On one day I go to the school and she goes to the houses; the next day we reverse the order, and on the third day we each visit one house only, in order that more thorough instruction may be given once a week. On the mornings of the three remaining days in the week Kausilla teaches the compound school. She also has the women on the evenings of the days in which we go to the village. I go once or twice a week, as time or health will permit, to the place where they gather, and examine them in what they have gone over, but Kausilla gives the daily instruction, besides teaching them to knit.

JAPAN.—Hiroshima.

MRS. CARROTHERS.

THIS part of Japan is indeed lovely. How sad that the most beautiful portions of the earth are those most marred by sin! We came through the Inland Sea of Japan, which is so celebrated for its beauty. Our little steamer did not afford very comfortable accommodations, and we took possession of the forward deck, preferring it to the close cabin below. I was delighted when we dropped anchor that lovely morning near a little green island. The bay is so shallow that the steamers anchor at some distance from the shore. In all directions were mountains, or high islands, rising up out of the sea. There was the usual bargaining with a boatman, which occupied some time, and then we got into a boat and reached land with some difficulty, as the water was so shallow that the boat was continually running aground. I climbed up a steep bank, and found myself on a narrow footpath. The view was grand. I enjoyed the walk, that bright summer morning, after having been nearly thirty-six hours on the steamer, and I have often enjoyed it since.

Our house is a quaint Japanese country house, and quite a curi-

osity in its way. A large many-roomed mansion, with closets and places to store away things, in every imaginable corner. My bedroom is the funniest labyrinth of a place you can imagine. There is but one room in the upper story; it is always cool and pleasant there, and the view from it is something glorious. All around are the high hills, reminding me somewhat of those in Virginia and Pennsylvania. They have quite a home look. The valley is cultivated to the utmost extent; we live right among the fields of cotton. Just now the people are gathering the pretty white bolls. It is interesting to watch them, and to see the large baskets piled up to the top with the snowy cotton, as we ride through the streets.

If the house is unique, the garden is still more so. In one corner is a bamboo grove, which is my special delight. I always love to get under the bamboos, they are such graceful things, and bow their heads so gently to the breeze. The cedar tree is stiff, and it would take more than a gentle summer wind to make it bend. The lotus pond is full of life; lizards, frogs, crabs, fish and turtle, with other living things, make it a lively place. In the house rats, fleas, musquitos and spiders innumerable, abound. I have a good opportunity for making observations on creeping and flying things. Little worms are eating my bamboo chairs, and destroying my work basket, and lizards creep on the walls.

Our landlord's children called upon me yesterday; a girl of seventeen or eighteen, with a little one of two years old on her back, and two little girls of seven and nine. They were quite entertained by the organ, books, &c. For refreshment, I had sugar and water brought in in teacups. The baby seemed particularly to enjoy the drink. Afterwards we went to ride. Mr. C. and I went in a *jin-riki-sha*, and one of the Japanese students rode behind us on a horse. There are some of the loveliest rides and walks about here that I have ever enjoyed. Yesterday I walked where I suppose a foreign woman never before put her foot, across the fields.

You will want to know what the prospects for work are down here. They have an exceedingly poor opinion of women in these regions, and I fear that it will be long before any interest in the education of girls is awakened. As our stay here may be short, I

hardly care to begin a school, although I have told the director that I would take a few girls, and teach them gratuitously in my own house. Work for the present must be a sort of zenana work, going from house to house. The women of the better class are shut up in their houses, poor things! I have one pupil here, a young man who comes to read the Bible on Sabbath mornings. Yesterday another asked to join the class.

I wish you could have heard one of our little boys reading *Children's Work* last Sunday morning. I showed him an article written by Mr. Griffis on Children in Japan. How heartily he laughed when he spelled out the Japanese words and found them so familiar. I often think about a little boy at home, to whom I gave some pennies one day. "Charlie," I said, "what will you do with your money?" "I think I will put it in my mithonary box to send Bibles to the heathen," was the reply. "I like to send Bibles to the heathen to teach them all about Christmath and the Fourth of July." I was much pleased to read something from a missionary in Brazil about *Children's Work*, how it would be an *educator* for future missionaries.

WEST AFRICA.—Corisco.

MRS. DE HEER.

. . . WE warmly second your wish for the time to come when God's people will take up the work for His sake, realizing that neither is he that planteth nor he that watereth anything, but God who giveth the increase. Your noble Society should be regarded as no pensioner on the bounty of its patrons, but rather a medium through which our offerings may pass, and thus become offerings meet for the Master's use. Surely never more than now should a sense of gratitude be awakened in the hearts of God's people for their noble institutions, and how can they better manifest this than by discharging their obligations to those who are less favored than themselves? Still, God has His faithful ones and He is answering their prayers, as we now see in the precious revival through which we have been passing. The Holy Spirit seemed to be personally with us, and with a power to draw sinners to Him who saw such scenes

as this when He declared, "I, if I be lifted up, will draw all men unto me."

The new converts and older Christians have been passing through seasons of peculiar trial and temptation, on account of so much illness and so frequent deaths as have been occurring among the people. Nothing so arouses the heathen rage, or even latent superstition, in the hearts of those whom we trust are God's children, as the thought or approach of death. What wonder that while some have nobly stood, one at least, of whom we had hoped better things, yielded to the power of temptation and stumbled in the path that many of us have "but weakly trod." She long resisted the persistent efforts of her friends, until one night her mother-in-law dreamed that if she would make a certain devil medicine, she would recover. She fell before the accumulated weight of temptation. She has recovered, and was seen a few days since in a town of a relative where a death had recently occurred, having the copper rings with medicine wrapped about them, which are worn at such times, also with the leaves from a certain tree tied in her hair, as a protection from any harm which might come to her through the presence of a corpse. She was forbidden by the laws of this devil medicine to look upon a corpse, and so remained outside of the house until it was removed. Please make this case a special subject of earnest prayer that she may return again to her allegiance.

I would like to tell you of some who have nobly, faithfully stood, but may not do so now. Among the numerous deaths which have occurred is that of a Christian woman. She last met with us at the table of our Lord; before another Sabbath dawned, she had gone to drink of the cup anew in the Saviour's kingdom. She was faithful to the end, and now wears the crown of life. Another was a member of the inquiry class, without worldly wisdom but wise towards God. The circumstances of her death deepened and increased the solemn feeling among us. Oh, those have been glad hours, the gladdest we may know on earth, when we have seen sinners come penitently and tearfully to be led to the Saviour! Yes, we have felt your sympathy and the power of your prayers; thank God that we are backed up by such!

WEST AFRICA.—Gaboon.

MRS. READING.

OUR Missionary Society here is a very informal affair. At the annual meeting in June I was elected president, Sarah, one of our church members, and a former teacher, vice-president, Miss Dewsnap, secretary, and one of the school girls, treasurer. Each member pays five cents a month, or sixty cents a year. Sometimes there are as many as thirty present, some of whom are not members, as they say that they cannot get the money, but like to attend the meetings. The meetings are opened with singing, reading the Scriptures and prayer. Then come the reports of the secretary and treasurer, after which the time is occupied in speaking and prayer. They can understand but little that we tell them of work in other lands, so the meeting is usually more of a prayer-meeting than such a gathering would be at home. The members are our older school girls, and members of the church, some of them with no education at all. Last year they raised over seven dollars.

When our last letter from the Board was received, we were somewhat startled by the fact that our appropriation for schools had been very much reduced, and we are trying to think of some plan by which we may be enabled to keep all the children, but I really do not see how it is to be done. It is a very hard thing to pick out one here and another there, to send back to their heathen homes. And as soon as this is done, the Roman Catholic Mission will take them, and will have greater advantage over us than they have now. They have a large force of missionaries, and plenty of money, but I do not think that we ought to worry about that, for it is the Lord's work, and it will prosper as He sees best. Their influence will delay, and does delay, our success, but I am willing to leave that in the Master's hands, and try to do the part He has given me to do, faithfully and well. It needs *very much* patience to work here; these people are so degraded and so unstable that it is at best a very slow work. We need the constant prayers of God's children.

We had quite an excitement here some time since. One of the young men from Benita wished to marry one of the school girls

here, so he came to see about it. The girl's friends say it can never be, for a Mpongwe girl must not marry a Benga or Comby man; it would be a great disgrace. Then, too, her brother has been trying to get her for the mistress of a white man at one of the trading houses, so when the young man came, this brother collected a great company of men and women, and marched up to Mr. Bushnell's house. Mrs. B. saw them just before they reached the house, and ran out to the gate. She held it, asking what they wanted. They wanted to talk, and asked if she would please let them in. "No," she said; "you cannot come in with this crowd," and there she stood for over an hour, holding the gate. In the meantime, Mr. Bushnell and Mr. Reading arrived, and sent for a policeman, who arrested the brother and sent him to jail. The mob came to take all the girls away, and had they got into the yard, I presume they would have done so. Matters have been quiet for some time, but I do not know how it will end. One thing is certain, they will never get any of the girl's friends to consent to the marriage, although the young man is a Christian. You see that these people have pride as well as we. Every tribe looks down upon some other tribe.

CHINA.—Tungchow.

Rev. Mr. Richards writes of the famine in Northern China:

"For about four months there has been a constant cry for *rain, rain, rain,* in Ching Chow Fu. Thousands of country people come in crowded processions to the different temples in and about the city. Ten thousand voices cry out, '*O mi to fu,*' and ten thousand times they repeat it in a day. Every door has a bottle of water set in honor of Tung Wang. The Taoists called on the people everywhere to fast, and repair to their temples to pray, and the officials went on foot to Chien Wang and chained themselves to him. I have seen the Governor, Ting, and have presented him with a scheme for the relief of the people. What will be the result of the paper time will show. Rain, thank the Lord, has at last come, and I trust will bring them sufficient harvest to keep them from beggary and starvation."

Mrs. Shaw writes:

"The suffering consequent upon the failure of crops is terrible. Last week a woman wanted to give me her little two year old girl because she could not see her starve, and had not the heart to drown her. She lives south of here, where the drought has been terrible. Many have already killed themselves to escape the horrors of starvation, and many children have been drowned. I have already given more than I can possibly spare from my salary, knowing that before money can come from home thousands will have starved to death. I do not want to take anything that would otherwise go into the mission work, for the Boards have hard enough work to make ends meet as it is, but cannot the friends give an *extra sum over what they had any thought of giving*, for the sake of those who have not even the coarsest kind of food to keep soul and body together? We came here to work for the *souls*, but if we see the bodies suffer without helping, they will have little appreciation of the love we profess for their souls."

Any individuals, or auxiliaries, wishing to give the "extra sum" for which Mrs. Shaw asks, may send it to our Treasurer, and it will be forwarded by her.

CHINA.—Tungchow.

Mrs. Capp.

. . . I HAVE adopted a new plan with the scholars of my school. They give me from half-past one o'clock till three every day, when I require them to work at something that will add to the school treasury. They know how to do some kinds of embroidery, and to make tidies, &c. All but four can spin. Their wheels cost not over fifty cents apiece. I have but five as yet, for the experiment is new. A well-to-do church member has engaged to take all the thread they can make in exchange for cloth. If they do not make much money they will at least think that they are giving something in return for what they receive.

They all come into the recitation room and with their five wheels, make a great buzzing. It is in the midst of this that most

of this letter has been written. The only drawback is that it takes up my time, but I could not get them to spin in their rooms. They never "had time." Now I doubt if they miss this hour and a half. It is, too, really a relief to me when I take my sewing and sit down with them. It takes one's mind off every care, and can you understand it? it is so entirely of the *world* that it rests me for a time.

CHINA.—Canton.

Miss Crouch.

The last term of school was one of daily increasing pleasure to me. As I noticed progress among my scholars in their studies, or, better still, in the divine life, my soul was too full of joy to find utterance. Often during the term, on Sabbath evenings when I looked from my window, and saw the dear women of my school busily engaged in the study of God's Word, and heard them read the story of the cross in their own native tongue, I thanked God with all my heart, for granting me the great privilege of laboring to bring the daughters of China to Christ.

During the last term I had fourteen women under instruction. I can keep only thirteen in our present building, and then they are crowded very much. Last term one of the women lived in one of the day school buildings, and in that way I kept the fourteen. Two of these women are supporting themselves, as they are employed as Bible-women, but they still study mornings and evenings. I am taking thirteen scholars *on faith*, almost fearing that my funds will not hold out, for the allowance is only for twelve. But thinking of the widow's cruse of oil, I have hope that some way will be provided, and I have filled my rooms. I have had at least twenty applicants that I was obliged to turn away for want of room and funds.

Of the thirteen, five are already members of the church, and three others will unite at our next communion. The remaining five have all expressed their desire to unite with the church just as soon as the way is open. Their friends now very bitterly oppose them, and they think best to wait a little and see if they can win

their friends over. If they cannot, I trust that God will give them grace to do their duty, to "forsake all and follow Him." I have those in the school whom I think will make excellent teachers and earnest Bible-women.

Miss Noyes will tell you what a grand work our Bible-women are doing. Ten of the women in my school were brought to us by the Bible-women. It does my soul good to see them going out on Sabbath morning to seek some one to bring to the house of God; one, perhaps, with whom they have been laboring for weeks. And when at last these women are won for Christ, with what joyful hearts they take them to meet the session to enter the visible fold of the dear Shepherd! Will you not plead with God for them? They have many trials, many temptations, and when they come to Christ, they are indeed babes in Christ. They seem to know nothing; they are so different from those who have known Christian duty all their lives.

A woman came to me last Sabbath from the school. She said that she wanted to go home, as her husband had just told her that very early the next day he was going away to buy hogs, and she wanted to see him about it. I told her that I could not have any going home on Sabbath to attend to worldly business, and that it was wrong for them to discuss the work of the week on God's holy day. She seemed surprised, and said, "Oh, we did not know that it was wrong. We do not know much yet; we do not know how to keep the Sabbath holy now, but we will not do so again." I felt very sorry for her, but thought that her faint attempts to serve the dear Master must have been very pleasing to Him.

My day school at Tai ta—the new one—is still very prosperous. I have had twenty very nice pupils there this year, and enjoy visiting that school very much, the scholars are so studious, and the teacher so earnest and ambitious to make her school a good one. The day I spend there is my hardest day's work of the week, their lessons are so long, and there are so many of them. One dear little girl from this school has given her heart to the Saviour, and received baptism at our last communion.

CHINESE HOME IN SAN FRANCISCO.

MRS. P. D. BROWNE.

I AM sure that every reader of *Woman's Work* who has ever contributed to the work among the Chinese on the Pacific coast would have been made glad to-day (Oct. 30) if she had had the pleasure of being present at the dedication service of the new Mission Home. Rev. Dr. Patterson was in the chair. He said, "No city of refuge, in the olden times was more needed than such a place, such a home as this." As I looked at the bright, dark faces of the Chinese girls before me, and felt that these were, as we trust, *twice rescued*, I could but feel what a Christlike work the Christian women of California are doing. How Christians can wish the Chinese to be prohibited from coming to our shores, and yet dare to pray "Thy kingdom come," I cannot understand. Teachers are already going back. One of the young converts from the Home is to have the fiery trial of entering the family of a heathen uncle. What may she not do if faithful to the end! The voices of the girls blended sweetly as they sang "Jesus loves me, this I know," in their native language, led by an organ, purchased by the proceeds of the sale of fancy articles made by themselves. Miss Cummings, their teacher, does double duty by teaching at the Home in the morning, and acting as a Bible reader in the afternoon. The whole thing struck me (a stranger) as most admirably managed.

The view from the Home is beautiful, the school-room bright and cheerful. The room set apart as the "prophet's room" looked so inviting this beautiful October morning, that I could but feel that many a missionary would find a welcome and a resting-place after a long sea voyage. The thought occurred to me that perhaps some Eastern ladies who love the work, but were never able to enter the foreign field, might like to send a little sum to pay the board of those who wish to rest here for a short time before they join their Eastern friends. It would be very nice to find a bill *receipted* when they leave, though I am confident, from what I have already seen of the earnest workers here, that they would gladly entertain such "angels unawares," by the month, if the Eastern ladies will

aid them in paying for the building. How blessed to be able to sow, trusting God that some one will reap! How more than blessed the privilege from across the continent to mingle our prayers around one common mercy-seat—prayers unheard by human ear, but heard and answered by Him who rules the destinies of worlds!

CHINESE IN CALIFORNIA.—San Francisco.

LETTER from Mrs. Barstow, President of the California Branch of the Woman's Foreign Missionary Society.

"TO MR. N. GREY, SAN FRANCISCO:

"DEAR SIR:—The Managers of the California Branch of the Woman's Foreign Missionary Society desire to tender you, through me, their thanks for your donation of a casket and other items for the funeral expenses of the little Chinese girl Oi Chun, daughter of the deceased Tam Ching, who lived most of her brief life in the Woman's Mission Home. Doubtless your only motive was to aid a struggling Society, having no money in their treasury to do what was necessary and suitable on the occasion. But it may be some recompense to you to remember that your Christian benevolence linked itself with an event of more than usual significance. Oi Chun was the first and only baptized child of Christian Chinese parents that has been born and buried in America. The funeral ceremonies were arranged with a simplicity, refinement and taste somewhat rare even amongst our own people, and were of special interest to those who witnessed them.

"The emblematic cross and crown rested upon the casket, and the few Christian Chinamen who had left their usual business avocations on that bright summer forenoon in order to be present, could not fail to note that the remains of the little girl had been placed in it with much tenderness, and with the same hope that the tiny form would rise to meet the Saviour at His coming, as if it had been the body of the most honored Christian man in California. In what strong contrast to this is the contemptuous treatment of dead girls in pagan Chinese families: while living they are unwelcome and burdensome, and when dead are consigned body and soul (as far as man can do it) to nothingness."

At Home.

"BESIDE WOMEN AND CHILDREN."

Matt. xiv. 21.

By W. W. Eddy, D.D.

All the four Evangelists mention five thousand *men* as having been fed in the desert with the five loaves and the two fishes. Only Matthew speaks of the women and children. *But they were there.* That plain of Butaiha between the Jordan and the mountain, never looked so beautiful, before or since, as when those companies of fifties were ranged upon its sward, and seemed like so many beds of flowers, while the bright-colored dresses of the women and children contrasted with the sombre garments of the men.

How came they there? It was near the time of the Passover feast, and the caravans on the way to Jerusalem had to bend their course but a little to take the plain beyond Bethsaida in their way, and those caravans always had their fair proportion of women and children.

And among the crowds that streamed from cities and villages to see and hear the wondrous prophet, and which outran the vessel that bore Him, there were as likely to have been women as men, women eager to listen and anxious to be healed; and there were children who would not, or could not, be left at home, sick children whose moans quickened the steps of father and mother, that they might sooner be laid at the feet of the Master and be made whole. Surely there was a second five thousand there of women and children.

And were they too fed? "They did all eat and were filled." Fainting mothers were refreshed; sobbing children were hushed as the disciples came in turn to all, distributing the food which One had blessed. Perhaps Matthew found and ministered to a whole company of women and children, and they so gladly greeted him, that when afterward he came to write of the scene and

the number fed, he was constrained to add, "beside women and children."

That scene is past; those thousands sitting, one man standing and breaking bread to feed them all, twelve men acting as His ministers in that deed of mercy. Glorious Saviour, thus to feed! Favored disciples, thus to distribute! Blessed company, thus to partake! Would that I had been there!

Let us gaze on a second scene. It is as real as the first, but we need other eyes than those of sense to make it visible. Instead of the plain by the sea of Galilee, the whole world lies before us. Instead of those companies of fifties, are the nations of the earth; tribes of Europe, tribes of Asia, tribes of Africa, tribes of America, all hungry, soul-hungry, not ready to faint alone, but ready to perish forever unless they are fed. Lo! the same Jesus stands ready to give bread to this vast multitude, the bread of life, enough for all, that they may "eat and be filled." Lo! not twelve disciples only, but many times twelve, distributing what Jesus gives. What a company to be fed! Millions of men "beside women and children!"

Are there Matthews still among the disciples, to whom the women and the children are a special care? Doubtless; but yet I think the Master means not now to leave all this work to the Matthews and Andrews and Philips. He is calling the Marys and Marthas and Salomes and Rhodas to share in it. He has filled their hearts with love, and their hands with heavenly gifts, and made their feet swift to run on blessed errands so that they may look after the hungry women and children, and thus the sooner and the surer "all may eat and be filled."

There is a third scene to describe. It is not real yet, but it may be soon. Behold by faith, not the plain of Butaiha, not the continents of earth, but the plains of heaven, those

"Sweet fields beyond the swelling floods."

Oh, the company that is assembling there, gathered out of all time, from all lands! How small both those others in comparison! Are these, too, hungry? No! "They shall hunger no more,

neither thirst any more." Who feeds them? The same Jesus, the very same. "The Lamb who is in the midst of the throne shall feed them."

Are there women and children among that white-robed throng? Who have most of heaven now in their hearts? Of whom did Christ say, "Of such is the kingdom of heaven?" Yes! They will be there, and doubtless will so outnumber the rest, that the "beside" will hardly come rightly before their names in the heavenly reckoning.

Strive to swell their number. Let it never be said that but for your unfaithfulness, there would have been more guests at the heavenly banquet. Quick! Sound the tidings. Send or bear it to distant shores. Bread for the hungry! Bread for the perishing! The bread of life. Christ still means to include the women and the children while He says, "They need not depart. Give ye them to eat."

A VALUABLE GIFT.

THE following note, with a box containing over $50 in silver coin, was handed to a pastor's wife recently by a young lady:

"DEAR MRS. ——:—I read the little leaflet you gave me (Chinese Women in California) before I slept last night, and it has made me feel as if I would like to do something for those poor women, to give something towards paying for that home for them. In the box accompanying this note is some silver which I have been saving nearly a year for a special purpose, but something that I do not need, and that I can do very well without. I have not opened the box, and therefore do not know how much it contains, but I think between $30 and $40, perhaps more.

"When you give the money in, do not give my name to the Society or to any one else."

MRS. HOLCOMB OF ALLAHABAD, INDIA: "We regard the dear ladies at home, who are so nobly laboring, as bearing no mean portion of the labors, the cares, and the responsibilities of the blessed work in which we are engaged with you; and the power of your prayers eternity alone will reveal."

SHOW US THE FATHER.

BY M. H. F.

My little nestling ever in the gloaming
  Goes to his downy bed,
And so had never seen the starry splendor
  By night above him spread,

Till in my arms, to-night, he watched the pageant
  With wide and solemn eyes,
Saw hidden hands light up with golden censers
  The twilight of the skies.

"Who does it all?" he cried in eager rapture;
  And low, as one who prays,
I led the little soul out towards its Maker
  By slow and reverent ways.

When, with quick impulse, his clear voice rang skyward,
  Awed by no doubt or fear,
"How do you do? dear God, up there in heaven;
  Speak to me if you hear!"

Then for his answer, silent, rapt, attentive,
  Waited the trustful child;
How could I fail to share his sweet expectance?
  I chided not, nor smiled;

But drew at last the dear head closer to me,
  And sought to teach aright
His grieving heart and mine, the old, old lesson,
  "We walk by faith, not sight."

Ah, often I too cry to the cold heavens,
  And long for word or sign;
Where dost Thou hide Thyself, O God my Father?
  Speak to this soul of mine!

Where are the angel hosts who once descended
  The mystic golden stair?
The miracles, the gifts, the dread Shekinah,
  The quick response to prayer?

O pitying Christ! reveal Thy gracious presence;
  Discerning faith bestow,
Utter once more Thy strong divine "Ephphatha!"
  And I shall hear and know. —*Republished.*

San Jose, California.

THE LORD'S ESTIMATE.

If the idea of the Lord's estimate were more generally present with us in making our contributions, I believe that many collections would fall far short of their present sum, for no one with the light of God's truth blazing upon his heart would dare to give ostentatiously to any Christian cause, or other than as he proposed in his heart to do. Other collections would be far in excess, from the *littles* contributed, and both would much better represent the treasure laid up "where moth and rust doth not corrupt," and, as I believe, would more effectually do the work of the Lord, because of the unhallowed material excluded. Is not this doctrine drawn legitimately from Christ's teachings?

And since He is able to make the least abound to sufficiency, even as the few loaves and fishes were made to satisfy the hungry multitude, he has *no need* of our contributions, but He graciously allows us to make them for our own benefit. Believing this, there is no place to stop or retract without loss to ourselves, as well as damage to the cause, since Christ works by human means. God's hand is not shortened! He asks no favors from us, but He grants us great privileges in being co-laborers with Himself, in bringing men from darkness to His marvellous light. Then shall we not labor earnestly and faithfully in the cause we have espoused? Let our answer be, "By Thy grace, we will!" O. A. T.

CHILDREN'S WORK FOR CHILDREN.

We have been asked by several persons if this magazine is to be continued. Yes; with your hearty co-operation, and a trust in Him whom we serve, we propose to go forward. We feel that the education of our youth in the mission work is an undertaking too important to be abandoned, if it can possibly be sustained. A strenuous effort is being made by the friends of the magazine to liquidate the debt by special contributions, and we expect to enter the new year untrammelled, and with a subscription list long enough to keep us out of debt in the future. Will those sending subscriptions please remember that the terms are *fifty cents* a year. Our club rates were only for the first six months, as stated a year ago.

READ IT.

In the November number of *Woman's Work*, our sisters of the Northwest commended Dr. Ellinwood's little book, "The Great Conquest," to our readers. We would emphatically endorse their recommendation, and add a word on our own behalf. There is a great deal of information, encouragement and inspiration between those two modest covers. Read one of the papers contained therein at your Society's next meeting, and you will find yourselves at no loss for "something to interest the members" for some time to come, or until you have exhausted this source of supply. We are all bearing a part, however humble, in this "Great Conquest," and we shall find it helpful to get this report from one of the generals of the army, telling us what has been, is being, and is yet to be accomplished.

The price of the book is 50 cents, and it can be had on application to 23 Centre St., New York, or the Board of Publication, 1334 Chestnut St., Philadelphia.

NEW LIFE MEMBERS.

Adams, Miss R.
Easton, Mrs. Eliza
Ewart, Mrs. Elvira
Jepson, Mrs. John
Paul, Mr. Henry N.
Sloss, Mrs. Audley
Teaz, George Biddle.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Crab Apple, O.
Shade Gap, Pa.
Sligo, Pa.
York, O.

BAND.

Dayton, O., 3d St. Ch.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from November 1, 1876.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Brown Mem. Ch., a member, Cent. off., . $1 00
BLAIRSVILLE. — Poke Run Aux., for Miss'y, Hangchow, $21 46, . . . $21 46
BUTLER.—Mt. Nebo Aux., . 24 50

CARLISLE.—Harrisburg, Pino St. Ch., Whatsoever Band for Tent for Kolapoor Mission, ... $80 00

CHESTER.—Downingtown S. S., sup. sch'p, Dehra, $15; Cedar Grove S. S., $15, and First Day Sch., Newtown, $10, sup. Katy, Gaboon ($25); Marple S. S., sup. Anna, Gaboon, $25, . . 65 00

COLUMBUS.—Amanda Aux., . 4 00

DAYTON.—Dayton Aux., for Miss'y, Brazil, . . . 125 00

ELIZABETH.—Baskinridge Aux., sup. two nat. teachers, Furrukhabad, . . 25 00

ERIE.—Oil City Aux., for orphan, Futtehgurh, $33; Miss. Bd., $15; Titusville Aux., $25, ... 73 00

HOLSTON.—Kingsport Aux., $5; Oakland Aux., Cent. off., $6, ... 11 00

HUNTINGDON.—Hollidaysburg Aux., Miss S. Donaldson, Cent. off., ... 50

JERSEY CITY. — Englewood Aux., for miss'y, Kolapoor, $450; Hoboken Aux., sup. nat. tea., Sidon, $36 75; Tenafly Aux., sup. nat. tea., Dehra, $50, . . 536 75

KITTANNING.—Eldersridge Aux., for sch., Alma, Syria, $50, Cent. off. for Tripoli House, $12 ($62); Freeport Aux., for Miss'y, Siam, $37 50; Gilgal Aux., $12; Kittanning Aux., for Miss'y, Allahabad, $225; Washington Aux., for Siam, $17, ... 353 50

LACKAWANNA.—Wilkesbarrè Mem. Ch., Mrs. C. Wadhams in mem. Mary Lynd, and Frank Wadhams, for sch'p, Kolapoor, . . . 36 00

MAHONING.—Warren Aux., for Miss'y, Bagota, . . 20 00

MONMOUTH.—Burlington Aux. Mrs. E. P., Cent off., ($1 *gold*), $1 09; Mt. Holly, Holly Branch Bd., sup. orphan, Futtehgurh, $13, . 14 09

MORRIS & ORANGE.—Orange, Cent. Ch., Miss Morse's S. S. Class, sup. Bodha, Etawah, $15; Orango 1st Ch. Aux., for Miss'y, Canton, $225; Rockaway, Sewing Soc., $10, Twenty ladies, $20 ($30), for Chinese Home, ... $ 270 00

NEWARK.—Park Ch., Hopeful Workers, sup. sch'p No. 26, Sidon, $25; Roseville Aux., for Miss'y, Sidon, $150, ... 175 00

NEW BRUNSWICK.—Lawrenceville Aux., sup. sch'p, Beirût, $110; Pennington S.S., sup. sch'p, No. 4, Sidon, $45, ... 155 00

NEWTON.—Belvidere, 1st Ch. S. S. sup. sch'p, Benita, $25; 1st Mansfield Aux., sup. two schools, Saharanpur, $100, ... 125 00

NORTHUMBERLAND. — Elliott Aux., for Chinese Home, . 42 00

OREGON.—Portland Aux., ($50 *gold*), ... 54 81

OZARK.—Springfield Aux., for Miss'y, Lodiana, $35, Cent. off., $20, ... 55 00

PHILADELPHIA.—Arch St. S. S., sup. sch'p, Dehra, $60; Old Pino St. Ch., Two members, $500, a member, $52 47, M. A. T., $1 ($553 47), all for Chineso Home; Woodland Mission S. S., for Miss'y, Africa, $25, ... 638 47

PHILADELPHIA CENTRAL. — Immanuel Ch. S. S., for nat. tea., Rio Claro, $11 81; Johnstone Aux., (of which $25 from Mrs. Teez for L. M.), for Miss'y, Odanah, $118; North Ch., B. L. Agnew Bd., add'l for Chinese Home, $4; Olivet Ch., Inf. Class, Jesus' Little Lambs, for sch'p, Dehra, $30; West Arch St. Aux., for Miss'y, Spokan Falls, $100; for freight on box, $27 ($127) 290 81

PHILADELPHIA NORTH.—Bristol, Earnest Workers, for orphan, Futtehgurh, $30; Gormantown, 1st Ch., Miss Bayard, $15, Miss De Forest, $5, for Chinese Home, . 50 00

PITTSBURGH AND ALLEGHENY COM.—Millvale Aux., $25;

Pittsburgh, 6 Ch. Aux., for Miss'y, Brazil, $55, . . $80 00

REDSTONE.—Laurel Hill Aux., $21 50; Long Run Aux., $100; McKeesport Aux., for Tripoli House, $61 20; Pleasant Unity Aux., (of which $11 75 Cent. off., and 25 cts. from Mrs. Yates, a keepsake of a deceased father), $16 25; Trusting Bd. $10, ($26 25) for Chinese Home, ... 208 95

ROCHESTER.—Genesco, Cent. Ch. S. S., sup. sch'p, Allahabad, $26 40; Pifford S.S., for Tripoli House, $2 10. . 28 50

ST. CLAIRSVILLE.—Cadiz Aux., Cent. off., for Tripoli House, $20; Cambridge Aux., (of which $4 Cent. off. from four ladies) for sch'p, Dehra, $33; St. Clairsville Aux., $62 50, ... 115 50

SHENANGO.—Clark Aux., for B. R., Lahore, $27; Mt. Pleasant Aux., for Miss'y, Canton, $45; New Brighton Aux., $37 60, . . . 109 60

STUBENVILLE.—Wellsville Aux., ... 9 00

SYRACUSE.—Syracuse, Park Ch. S. S., for schools, Chefoo, 54 82

UNION.—Hebron Aux., $13; Strawberry Plains Aux., Cent. off., $6, . . . 19 00

WASHINGTON.—Cross Creek Aux., for Miss'y, Persia, $50; Forks of Wheeling Aux., for Miss'y, Tungchow, $35, Miss Frey, Cent. off., $1, ($36); Upper Ten Mile Aux., $23 10; West Alexander, for famine sufferers, Tungchow, *special*, $33, . 142 10

WEST JERSEY. — Bridgeton, Eastlake school, $10; Glassboro' Aux., for Chinese Home, $50, ... 60 00

WOOSTER.—Savannah Aux., sup. nat. tea., Canton, $52; Pres. Soc., bal. contingent fund, for Tripoli House, $6 40, ... $58 40

ZANESVILLE. — Coshocton Aux., (of which $12 Cent. off.) $34; Jefferson Aux., Miss Elder, Cent. off., $1; Jersey Aux., $14, . . 49 00

MISCELLANEOUS. — Baltimore, four children for Chinese Home, $1; Cincinnati, collected by Mrs. Hicks, for famine sufferers, Tungchow, *special*, $30; Cranford, N. J., for Chinese Home, $1; Elizabeth, N.J., Mrs. C. H. Langdon. for orphan, Sidon, *special*, $50; Moline, Ill., Pansy Bd., $4 20; Montclair, N. J., a returned missionary from China, for Chinese Home, $20; Montreal, Canadian W. B. M., for sch'p, Beirût, $75; Muscogee, Ind. Ter., Mrs. Thos. Perryman, Cent. off., $1; Philadelphia, S. A. P., for Tripoli House, $5; Miss K. M. Linnard, for Chinese Home, $10; Cash, Cent. off., $2; Mrs. Nichols and Miss A. P. Nichols, each $1, Cent. off., $2; Scranton, Pa., Mrs. Schaffer, dec'd, Cent. off., $1; Shelby, O., Miss M. J. M. Cummins, for Mrs. Mateer's work, $10; Tamaqua, Pa., Mr. and Mrs. Geo. Wiggan, for Chinese Home, $10; Trenton, N. J., Mrs. F. J. Slade, for Miss'y, Allahabad, $150; Wilmington, Pa., Mrs. R. T. Moore, Cent. off., $1; Windham, O., 1st Cong. Ch., for famine sufferers, Tungchow, *special*, $22, ... 395 20

Total Receipts for Nov., . $4,576 96
Previously acknowledged, . 21,509 14

Total Receipts from May 1, to Dec. 1, 1876, . . $26,086 10

The Aux. Soc. of the 4th Ch., Trenton, N. J., has sent a box of rewards to Mrs. Holcomb, India, valued at $25.

The Young People of Brown Mem. Ch., Baltimore, have sent a box of rewards for the schools at Lahore, India.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Phila.

December 1, 1876.

W. P. B. M.

Northwestern Department.

INDIA.

MRS. KELSO.

MURREE HILLS, *August* 25, 1876.

. . . PEOPLE at a distance, from reading sensational articles are prone to look at foreign fields with rose-tinted glasses, whereas, a closer view of the Moslem or Hindoo rather disenchants one! . . . We have just passed through about a month and a half of great anxiety up here, owing to an outbreak of cholera. The first two fatal cases were the daughters of a hotel-keeper, and people tried for two or three days to believe the story that they had died from eating poisonous berries, but the doctors were not deceived, and set to work erecting cholera hospitals in several parts of this station, and issuing notices with instructions about the treatment of the sick. Very soon there was a panic here, the European residents who could get away left the place, and the natives fled to Rawal Pindi and their mountain homes. The weather, too, was enough to lower the spirits of the most cheerful person; night and day we had fog and rain, with only an occasional break and sight of the sun. The heavy rain and dampness were said to increase the disease. It used to make one's heart ache to hear the sad stories, day after day, of the deaths among the natives. I heard of the death of one poor woman who was at the point of recovery, and her husband declared that his first wife's evil spirit had got on her, and she had to do *pujah* (worship), and I suppose eat all kinds of trash, and the consequence was he was left an inconsolable widower. Another thing the Hindoos did during the height of the cholera was to buy a young buffalo for fourteen rupees, or $7, and put a large red bag on it with a *maund* (80 lbs.) of grains of seven different varieties. They anointed its head, and a Brahmin read something over the animal, and driving

it once around the market, they let it go free. This was offered of course as an atonement for their sins. The Mohammedans had great feasts, and fed their Fagus. We Christians felt it good to have a God who would listen to our cry for mercy without any vain offerings, and I fancy that from every Bethel in the place earnest cries went up for help. Thank God, the angel of death has withdrawn from afflicted Murree. Many an hour when out walking I have learned a lesson. The heavy clouds would move away, disclosing the sun shining brightly, and all around the scenery was perfectly exquisite in its beauty. I used to think that though everything around was dark and dreary, and though many hearts were wrung through sadness, Christ, the Sun of Righteousness, was rising with healing for all woes and sadness. . . .

The rainy season in the Hills lasts for about three months, during which time it is either pouring, drip, drip, all day and night, or there is a dense fog, saturating everything with damp, or we may have grand thunder showers, which always clear the atmosphere, and make a clear day most delightful. . . . Bessie James has not been able to do much work here. Her husband has a service every Sabbath in our parlor, and at times we have had about eight or nine Christians and four or five, or more, natives. We try to sing attractive hymns. One of the attendants is a native Christian *ayah* from Madras. She finds it hard work to follow us in Urdu, as she reads and speaks Tamil mostly. There are several *ayahs* from the Madras side here. One of them, young and very nice looking, has become a Mohammedan. She was formerly a Roman Catholic. Another nice elderly woman came to see me, and said she was intending to come to our service, but that she could not understand Urdu. She spoke English well, having been brought up in a mission school. She seemed to be quite homesick, and spoke in raptures of her home. . . . Some of my servants' children sing our hymns very sweetly. The other day I came upon the bearer's young and bright little wife showing some of your nice pictures to a new *ayah*, and telling her about Christ; then one day when we were very busy she had a singing class. You see we take encouragement even from trifles of this sort.

CHINA.

Mrs. Geo. F. Fitch.

August 14, 1876.

The following is concerning the school at Soochow, formerly Mrs. Holt's:

. . . The school is in one of the lower rooms of our house, which is a Chinese rented one. We live up stairs, so that the lower part is all free for the Chinese. We have quite a number of these about us, so that when we gather for Chinese prayers every evening at eight o'clock, we have quite a congregation. Our native assistant and his wife have two rooms; our cook one; the school-teacher one, and a teacher of another missionary, and his wife, have two more. The style of Chinese houses is such that the front door is a long way from the part occupied by us, and in two rooms near that live a woman and five children. She *keeps the door* for her free rent, and two of her boys, who are twins, are in the day school. They are the best singers in the school. I wish you could hear them sing "Jesus loves me." Their oldest sister is about thirteen, and is a very nice girl. She is too busy to attend the school, but I have taught her a good many Chinese characters separately. The other day I was asking the twins if they said "*Yen dzae nzoo in yan che gung*" (Now I lay me down to sleep) every night. She happened to be standing near and said, "Yes, I hear them say it every night." I have heard her saying this prayer, and telling the truth to the little girls who come to see her. . . . The school teacher used to be an opium smoker. His name is Ten Sen Lang. He is about forty-five, and not married. He is also my personal teacher for about an hour and a half every evening, and helps me in preparing a little monthly Chinese paper. He receives $5 a month for teaching the school, and $1 for teaching me. The present number of scholars is fifteen. Of these five are girls. I am anxious to open another day school for girls only.

. . . When scholars leave the school for any reason, I try to keep track of them and visit their houses, and they visit me. Just a little while ago two of my old scholars, who are learning trades now, came to visit me, and behaved very nicely. They said they

had not forgotten what they learned, and I told them above all to remember all about Jesus. The Chinese generally are afraid of sending their children to us, and only do it because we charge them nothing. For this reason, we keep the school as *Chinesy* as possible, *foreignizing* it would not do. First they study large characters written on squares of red paper, and then take easy books, &c. One of the little girls learns twenty characters a day, and now has about 1500. Generally when scholars have 800 or 1000 they begin with books, but this depends upon their age. Every morning at eleven o'clock I have prayers with them. We first sing, then we read from two to six or seven verses in the Testament, and then we talk about it, after this we talk of what we read the day before, and they say together the Lord's Prayer. Three or four days in the week I examine them, and on Saturday noon to those who have been present all the week, have not made one mistake when I examined them. and behaved well, I give a foreign picture, and write on it their record for the week, which they take to their parents. The others are given a blank card with their record upon it. And here let me tell you that if any of the children in your Sunday-school wish to help the scholars a little, if they will send me a bundle of their pretty "merit cards," or indeed any pictures, I shall be very glad of them, and also be glad to write how I use them. On Sunday afternoons I question the scholars on the morning sermon, and teach them the catechism. We also *talk together*, which is, perhaps, as pleasant and profitable as any of our exercises.

PERSIA.

Miss M. K. Van Duzee.

Mt. Seir, *August* 18, 1876.

. . . What an eventful year this has been! It all seems like a dream, and yet it is a pleasant dream. My Persian home is very pleasant, and I am enjoying it in every respect. These dear missionary brothers and sisters are very kind and lovely. The only thing that has been hard to bear is the feeling that I am surrounded by

so many with whom I wish to talk, and yet my lips have been sealed. It has been a year of study, rather than of active work in the vineyard, but now Miss Poage and I are busy with preparations for the opening school. It seems so good to begin the work for which we came, and we anticipate much pleasure in our school, although we know that it will bring many cares. Sometimes it seems as if I could not bear the responsibilities which it will lay upon me, but then those sweet verses come to me, "Fear not, only believe." "My grace is sufficient for thee," and many others just as full of comfort and strength. Miss Poage and I have been boarding with Mrs. Cochran for the summer, but very soon it will be necessary to go again to the city and prepare to receive our girls. We have engaged Badel for our steward and Nano for our bake woman, and we feel that in getting these two servants, who were so long with Miss Dean, it will help us much, because they already know the ways of the school. We have had many applications for pupils, but cannot tell yet just how many we can take, or who they will be. Four of those who have applied are for the Mussulman department—one from a family in good circumstances in the city. Badel has commenced already to attend to getting our winter supplies of wheat, &c. We have written for four girls from the mountains, and a fifth is expected to come with her husband, who will study in the training class. They are both young, and we expect to take her into our school. . . . We are delighted that the Labarees are to remain here with us, instead of settling in Tabriz. . .

You ask about my Sabbaths. I always go to church, though I cannot understand the service, because my language is Turkish. Occasionally there is a sermon in Turkish, and then I understand most of it. If I had been studying Syriac I should have tried a Sunday-school before this, but cannot do anything of that kind with Turkish, for all the women prefer their own tongue. I have tried to say a few words two or three times in prayer meetings, and have called upon some of the women. Sometimes I go out with the gentlemen to the helpers' meetings in the villages, and I enjoy it much. Last Saturday the whole mission was invited to a helpers' meeting at Kasha Saga's in Geog Tapa. Mr. Stocking kindly took Mrs. Cochran

and me in his wagon. The meeting was in his summer house in the vineyard. It was very pleasant. We there met Nawza, one of Miss Fiske's old pupils, who after twenty-five years has come from her mountain home to visit the friends of earlier days. She spent some time here in Seir, and we were all charmed with her sweet Christian spirit. She has seen much trouble, and is now a widow. The different churches propose to do something for her. She does not beg, but is so winning that she finds her way into their hearts. I have learned to love Termanee of Seir very much. She is a Bible reader under Mrs. Cochran's care, and I always enjoy listening to her accounts of what she has done, and the encouragement the Lord has given her, when she returns from the villages. Oh, it seems sometimes as if I could not wait to learn the language! I am only just getting so that I can talk sufficiently to make others understand me. I try to converse whenever I have opportunity, for I feel that this is the quickest way to learn, and for this reason I expect we shall improve rapidly after school begins, for then we shall be obliged to talk much.

Miss Poage.

Seir, Persia, *September* 13, 1876.

We are expecting to re-open the school the 25th of next month. We have already over thirty names given us of girls who have been, and who would like to be, in our school. We can take only forty. We as yet have only four Mussulman girls, but hope there will be more by the time school opens. We have not yet fully decided upon our teachers, but shall have done so before I write again. Soon we shall have our little flock around us. The responsibility is very great in this country; we shall have to guard so carefully and watch so closely, that if we trusted to ourselves alone we should surely fail, but the thought of our Father, Brother and Friend, who has promised ever to be beside us giving help, strength, wisdom and ability, when and where we need, encourages us to go forward, *trusting* in Him to help and lead us in times of trouble and perplexity. May we not have your prayers now and ever for ourselves and those for whom we are laboring?

Home Work.

THE GREAT MEETINGS IN CHICAGO.

Does any one ask, "How can we take up *woman's work* after them? Won't it cool the ardor of young converts in their first love, turning their gaze from Him, the desire of all hearts, to foreign missions? Shall such leave thinking of the sweetness of His love, to consider the wretchedness of the heathen? They are all 'so far away,' and this blessing is right here."

How glorious the meetings have been! What heart-burnings, what unveilings of power, moving the city mightily! What wonderful conversions,—the dead made alive, drunkards reclaimed, devils cast out of fallen women, the sick of all kinds, "as many as were brought out," healed, not a case too hard for Him! The secular press has been fired with this coal from off the altar, and the news has spread far and wide. The Prayer Alliance began with 260 churches, and grows beyond count, and the great Northwest feels the heart throbs in every vein. The Tabernacle holds 9000. All who can come in. Softly Mr. Sankey sings, "Whosoever Will," and the "Ninety and Nine." That means the sinners of Chicago surely. Let *them* come. There are five inquiry rooms; fill them all. Let the Christian workers pass around with their Bibles to the men, women and children, the poor and rich, the ignorant and learned. We have a grand monopoly. Every seat in the Tabernacle is filled. "*Close the doors.*"

Now let us sit forever and hear Mr. Moody preach, and Mr. Sankey sing, and "feel good." Surely there was never anything so delicious as the rich viands in this banqueting house of love. Let us eat, and eat, and eat! Hark! what sound is that?

> "The voice of my departed Lord,
> Go, teach all nations!"

And even while we eat of the living bread it increases in our hands. There is "enough and to spare" after all have eaten and are filled, and "always more to follow."

God put the GO into us!" Open the doors, carry it out! Feed the hungry Northwest, the whole nation, every church and every soul in our beloved land! And who will limit it then? Can the ocean bound it? This seems *so* great, surely "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth and is weary." Why trouble the Master with the heathen while He has Chicago on His hands?

Indeed I would not rob Chicago, nor the great Northwest, nor "take the children's portion and cast it to the dogs," but what sort of hands are these that are opened above us now, dispensing such royal gifts?

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." "All nations before Him are as nothing, and they are counted to Him as less than nothing and vanity. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "To whom, then, will ye liken Me, or shall I be equal? saith the Holy One." "And I, if I be lifted up, will draw all men unto me." "For this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world" (not Chicago, nor the great Northwest, nor America, but into the *world*), "to save sinners." "The blood of Jesus Christ His Son cleanseth from all sin." "Every nation under heaven." Christian workers, read Isaiah as well as John.

The big drops fall. The shower descends. The windows of heaven are opened. The deep is broken up. The tide rises higher and higher. The ark is now afloat. The door is open. "Whosoever will," "come into the ark." In the first ark were Ham, Shem and Japhet, representatives of every nation. In this ark there is room for all. *Come in.* Would I could sound it out so loud that all the earth could hear.

I am sure that the Moody meetings will help us in foreign missions, and bring us readers for *Woman's Work*, and tithes into the treasury, and thank-offerings, and consecrated sons and daughters, saying eagerly, "Lord, here am I, send me," and I believe this tidal wave of salvation will not only flood Chicago and the great Northwest, but will sweep the earth! Amen.

SARAH J. RHEA

WOMAN'S WORK.

WHY are not subscriptions renewed for our magazine? Can mothers afford to do without the knowledge of missionary work? Will the children's education be symmetrical, if they learn modern history, classic languages, and know nothing of God's ways in the world? By and by, this will make their lives a disappointment, and we, *the mothers*, will be in great part responsible. I know the price of the magazine costs self-denial in some homes, yet will that be anything against the future good it may produce? Will not *every woman* consider this matter seriously, and send sixty cents promptly for the coming year? It will do your own souls good, and help the Lord's work, and *hasten His* coming

In the conclusion of an article sent us for *Woman's Work*, we find the following:

"We are not all going to be guilty of stopping *Woman's Work*, and dignifiying our conduct with the name of economy. Some of us mean to retrench, if retrench we must, by wearing the old dress and last year's bonnet; by setting a plainer table, and avoiding foolish display. New clothes and delicate viands are luxuries; our little magazine is a necessity Ribbons we can do without; *Woman's Work* we must have. As well might the merchant dispense with his yard-stick, the mechanic with his tools. Sadly a prophetic voice whispers to my soul, 'Those missionary women who stop taking their magazine will not be missionary women at the end of the year.' *Woman's Work* is our lighthouse, sending rays of hope over the midnight tide; our magnetic telegraph, by which we can communicate loving thoughts and cheering words to those who are bearing the burden and heat of the day; our carrier dove,

bearing the olive branch of peace to those that are afar off; our white-winged ship, wafted by prayer and freighted with offerings, speeding joyfully on its way to join the mighty fleet whose admiral is our Great Commander; our morning star, shining out into the darkness, giving promise of the coming glory of the day. Such is *Woman's Work* to those who love the cause it advocates."

MORE MISSIONARY ITEMS FROM MINNESOTA.

We had converted Indians at Mankato. Now some people sneer at Indians, and say, "I would not trust an Indian," &c., &c. We have heard them sneer thus, but had they seen and heard the two Christian Indians we heard and saw during the meetings of Synod, they would not have the feeling that all Indians are treacherous. We learned from the two Dacotah Presbyterian ministers, Mr. Renville and Brother Solomon, that there are eight hundred Christian Dacotahs, and that among these has been started a Foreign Missionary Society. Just think of this, ye rich Christians, who have every luxury, that among the poor, ill-housed and clothed Dacotahs Christ's dear love burns to so bright a flame as to awaken zeal for those who are poorer in spiritual things than themselves. Last fall they sent the good brother Solomon away up several hundred miles, to a distant heathen tribe, to preach to them the glad tidings. He remained with that tribe several months, and many were eager to hear the words of life which he spake. On his return he brought back with him two of their young people to be educated in his own home, a girl and a boy of fifteen and sixteen, that they may return to their people in a few years as missionaries. Brother Solomon asks the prayers of Christian people, that these young people may return full of the Spirit of God, to their nation when they have been taught the Scriptures. The girl already has become a Christian. Who will make these two interesting Indians special subjects of prayer? Who will thus help forward the Redeemer's kingdom? Mr. Renville, our other Indian brother, gave us this interesting item: "My people have been building a church. It

has been hard work, for we are poor. The women have helped us all they could; they made bead work and sold it, expecting it would bring but a few dollars, but they *prayed* over it, and it brought *seventy dollars* to help us on with our church. We have a Foreign Missionary Society too, and raised forty dollars and a horse last year to send the gospel to the heathen tribes. Our Missionary has gone far west of us, is there now." He also said, "I hold in my hand a book which has one verse of Scripture printed in it in one hundred and sixty-four languages. That verse is, 'God so loved the world that he gave His only-begotton Son, that whosoever believeth on Him should not perish, but have everlasting life.' I am glad I can read it in Dacotah, though I can read it in no other language. That verse is sufficient to convert this world." There were tears in John Renville's eyes when he said this, though he spoke through an interpreter, and he looked every inch a Christian gentleman, as he stood before that crowded assembly of white people, and told us these simple facts—these precious facts. Oh, that the Government would expend its money upon the Indians by sending them true missionaries of the cross, instead of attempting to blot out their very existence, as has been the policy of the Government for the past—how many years? Let us, as John Renville pathetically pleaded, *make white men of them* by giving them the white man's glad tidings of life, and *thus* blot out of existence the savage.

NEW AUXILIARIES.

Evansville, Ind., Grace Church.
Mt. Salem, Ohio.
Richmond, Ind., "The Reapers."
Russell, Iowa.
Union Grove, Ill.
Vernon, Ind., "Annie Fink Band."
West Bethesda, Ohio.

NEW LIFE MEMBERS.

Mrs. Mary F. Abbott.
Mrs. D. S Brewster.
Mrs. U. D. Howell.
Mrs. Moran.
Mrs. L. A. Nevins.
Mrs. Chas. W. Noble.
Mrs. Jane Pittman.
Mrs. M. B. Slagle.
Miss S. A. Woodbridge.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for November, 1876.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Jerseyville, Cent. off. sup. Pastor's wife, Persia, $25, to Tripoli Building, $15, ... $40 00

CAIRO.—Fairfield, W. M. S., $5; Du Quoin, W. M. S., $10, 15 00

CEDAR RAPIDS.—Cedar Rapids W. M. S., for sup. Miss Jewett, ... 36 25

CHICAGO.—Chicago, 1st Ch., sal. Mrs. H. H. Jessup, $114 75; 2d Ch., sal. Miss Poage, $100, Mrs. Brown, $25, Mrs. Gould, $10 for Bible woman in India; 3d Ch., sal. Mrs. Kelso, $136; 4th Ch., Mrs. H. H. F., $5; 6th Ch., to aid Mr. Farnham in pub. Child's Paper, $15; Evanston W. M. S., for Miss Bacon's sal., $107 50; Hyde Park, W. M. S., $60, $35 of amount for pupil in Oroomiah; Hyde Park, The Reapers, for Mrs. Fitch's school at Soochow, China, $50; Joliet, 1st Ch., for sch. in Persia, $35; Lake Forest W. M. S., $59; Steady Streams, $16 07; Riverside, Girls' Miss. Soc., for Persian schs., $17 50; Waukegan W. M. S., $38, . 788 82

CHIPPEWA.—Sechlersville, Cent. off., Mrs. C. M., and Miss E. M., ... 2 00

CRAWFORDSVILLE.—Lebanon W. M. S., ... 2 35

DES MOINES.—Des Moines, "Light Bearers," sch. No. 10 at Chefoo, China, $11, $4 70 of sum from savings bank of little Carrie Lockwood, who died a few weeks since; W. M. S., for salary Miss Dougherty, $44; Rhea Miss. Bd., same object, $28, 83 00

DETROIT.—Detroit, Mrs. Chas. Noble for L. M., ... 25 00

DUBUQUE.—Independence, Cent. off., ... 7 00

FREEPORT.—Freeport W. M. S. of 1st and 3d Chs., for Miss Jewett's sch., Tabriz, 25 00

GRAND RAPIDS.—Ionia W. M. S., for India, $20; Muir, Montgomery Circle, $5; Portland W. M. S., $3, . 28 00

INDIANAPOLIS.—Franklin, Hopewell Ch., 29 children for Mrs. Van Hook's organ, $2 55; Putnamville, Mrs. S. M. Hawley for Chinese Woman's Home, San Francisco, $10, ... 12 55

IOWA.—Ottumwa, Cent. off., Mrs. C. D., ... 1 00

IOWA CITY.—Davenport W. M. S., ... 4 00

LOGANSPORT.—Crown Point, per Mrs. S. J. R., $6; Mishawaka W. M. S., $15, . 21 00

MATTOON.—Charlestown W. M. S., ... 18 85

MAUMEE.—Defiance W. M. S., sup. of Pastor's wife, Persia, 25 00

NEW ALBANY.—Vernon Inf. class, $5; W. M. S., $25, . 30 00

ROCK RIVER.—Norwood, North Henderson Ch., W. M. S., $8; Sterling, Cent. off., M. E. F., $1, . . 9 00

SAGINAW.—Flint W. M. S., . 38 00

ST. PAUL.—St. Paul, a friend of missions, H. M. B., . 10 00

SOUTHERN MINNESOTA.—Chatfield W. M. S., ... 15 11

WATERLOO.—Albion W. M. S., sal. Miss Pratt, $8; Nevada W. M. S., $14 20, . . 22 20

WHITE WATER,—Liberty S. S. for Mrs. Van Hook's organ, 3 60

WINNEBAGO.—Omro W. M. S., ... 7 60

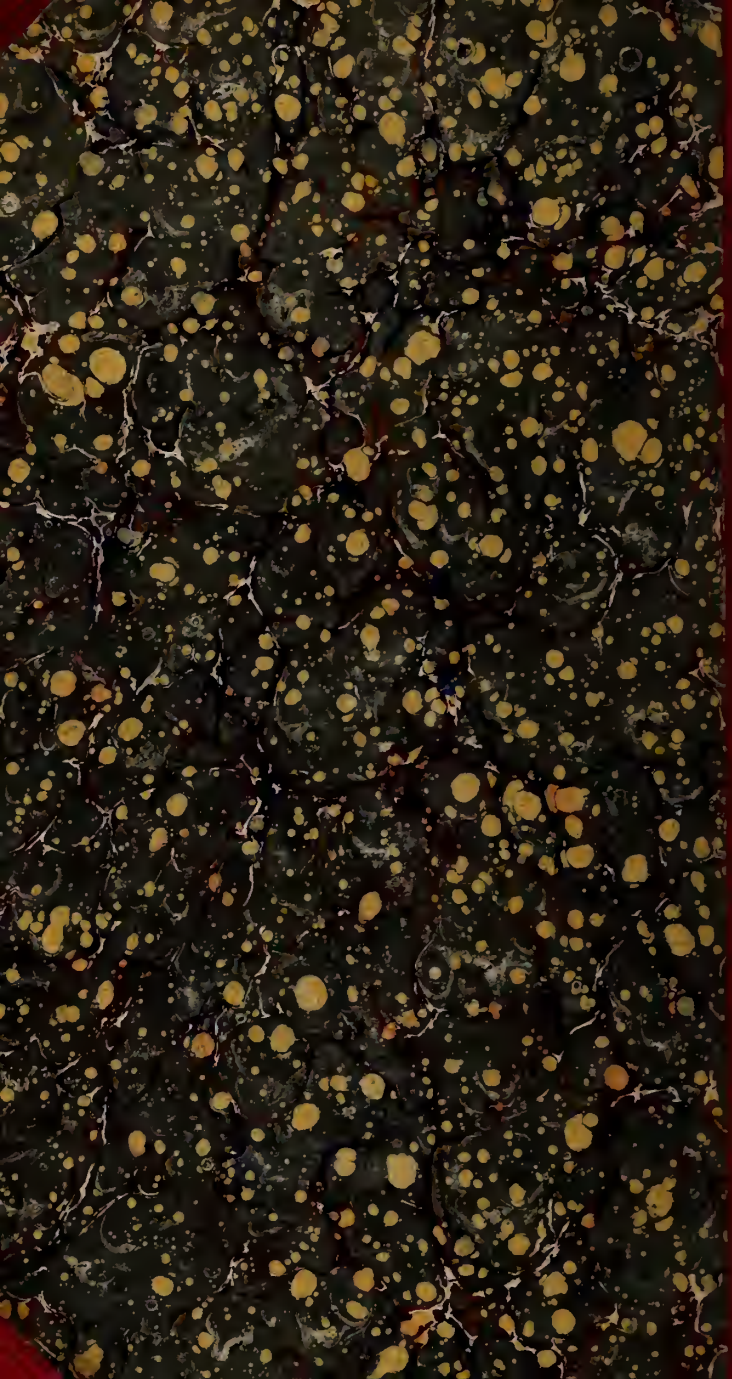
MISCELLANEOUS.—An Indiana unamed baby, ... 1 00

Total for November, . . $1271 33

Amount previously acknowledged, ... $10,780 00

$12,051 33

ERRATUM.—In the receipts for October, the sum from Champaign, Ill., should be $34 75 instead of $36 as published.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue

CHICAGO, *December* 1, 1876.